

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JEREM.

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DEVELOPMENT OF FAITH IN THE YOUNG.

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Among the many instances of faith in the principles taught and practised by the Saints, it is pleasing to notice those exhibited by the younger portion of this people, as those instances are almost in every case accompanied with a degree of fervency and earnestness which must certainly be gratifying to all under whose care they are placed, as also to those who, from the position they hold in the Priesthood, have as anxious a desire for the development in those children of true principles as the parents themselves. This is the more gratifying from the fact that there lies before the Saints a great and important work to be accomplished, which in its nature does, and will continue to call for a large amount of faith, to be exercised by those who have to perform the same; and as the eye of the father searches into the future, and his mind reflects upon the importance of the work before him, thinking, perhaps, that as an individual his own faith is not sufficiently developed to meet the demands of that work—while this may be his honest conviction, he reflects with pleasure that his offspring is growing up surrounded by, and partaking more or less in its growth, of the nature and elements of which that work is composed. This thought, perhaps, occupies the minds of the thinking

portion of the Saints more than any other; at any rate it should do so, for the great object in view for this people to accomplish should be to rear a generation of men and women whose minds will not be contaminated by the false notions and traditions imbibed by themselves, and whose aim it will be to carry out the designs of the Almighty according to his revealed will unto them. There is no doubt but what many are earnestly engaged in trying to inculcate those principles on the young minds of their offspring, the correct practice of which will bring about this wonderful work, and that they spare no exertions in encouraging every symptom or new exhibition of faith in them; but, while this is the case with many, yet there are those who do not realize the importance of having their children taught and reared in the knowledge of those principles, and who do not afford them the opportunity they should have of becoming properly acquainted with them.

While through the early teachings of a faithful mother many a sick youth has been restored to health and strength, through the faith she taught him in God, and the administrations of the Holy Priesthood, and while that faith has been developed within the young mind, and increased as the child

increased in years, thereby affording joy and comfort to its parents, as well as adding another prop to the work in which they are engaged, many other children have grown up without receiving but little care, if any, from their mothers in regard to instilling those principles in their tender minds; and many of these children have attained, and are now fast attaining the age of manhood and womanhood, who know but little of the nature of the work in which they are engaged, and who in future years will be of comparatively little use to the carrying on of the work of God on the earth.

Mothers should all know, and if they do know they should remember, that the early impressions made on the minds of their children will, with many of them, never be effaced therefrom; and this being the case, they should endeavour to cultivate in them those principles which in after years they would delight to see them practise; for while they withhold from their children the knowledge of those precious truths associated with the kingdom of God, putting off to what appears to them a more suitable time the teaching of those truths, they allow many false notions and ideas to spring up in their stead, which in their fatal consequences and results through future life will be as durable as the happy results of good principles would have been. Many mothers seem not to have understood this, who to-day regret the course they have pursued with their children; or, if they have ever understood it, they have failed in training them up properly. We read in the Book of Mormon an interesting account of the success of the two thousand young Nephites who fought under Alma against the Lamanites, and who, because of the great faith they had in God through the teachings of their mothers, remained unharmed and escaped to a man, while thousands fell around them. See B. of Alma, ch. xxvi, p. 368: "And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain. But, behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as with the strength of God;

yea, never was men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war." This is a very good illustration of the happy results of an early training of youth, properly directed by the mothers, with all the care and tenderness, but, also, with that firmness which distinguished them from others of their sex who never taught their children to rely on and trust in God, thereby failing to qualify them for usefulness in assisting to roll forth the work of God.

Every encouragement should be given by mothers, and in fact by all interested in the progress of this work, to the development of the principle of faith in children, for the rapid increase of the kingdom at the present time foreshadows the forthcoming of great and important events, which will have to be met by our children, and will undoubtedly call into requisition a greater amount of faith than that possessed by their parents at the present time. Who, then, should watch over those young ones who are destined to perform such an important work with greater care and anxiety than the mother? Who has a better right to see that their tender minds do not become contaminated with error and corruption, than her under whose eyes they grow, and whose words and example they will copy after? The future destiny of the rising generation, then, depends to a considerable extent upon the care and attention paid by mothers to the children now growing up, and this consideration should arouse their energies and cause them to educate them in the fear of God, and the knowledge of true principles; for where are the mothers who would not be proud if they could produce to the world as noble specimens of faith, courage, and virtue, as the mothers of the young Nephites did in their day? And if the teachings of these women could accomplish such happy results with their children, a similar course, with the blessings of Heaven, will accomplish the same now; and whenever the services of their sons are wanted to sustain the interests of the kingdom of God on the

earth, they, like the mothers of the young Nephites, will have the satisfaction of seeing them full of faith and confidence in God, and in the hour of trial putting their trust in Him.

But this is not the only channel in which their faith should grow; it should

be directed as well into every other that will enhance the interests of the kingdom of God, and make of them men qualified to perform the task before them with a zeal and faith adequate to the demands of that work.

ATPHONZO E.

SELF-GOVERNMENT.

BY ELDER THOMAS CRAWLEY.

There are many among the children of men who are trying to govern others, yet, but very few who make the least exertion to properly govern themselves; and because they do not learn to govern themselves, they are unable to govern others. Thus the teeming millions of earth's inhabitants are left to run to any and every extreme.

Were we to notice the characters of those who have figured most conspicuously in the world's history, we would find that most of them were slaves to some base passion. Of what benefit has the praise of this world been to those, who, as martial leaders have deluged the earth with blood, when they lived upon this stage of action, while they were the slaves of ambition, and in obedience to its commands spread misery among mankind, and darkened their pathway with guilt and crime, the stain of which will rest for ever upon their names? Had they laboured as much to overcome themselves as to conquer others—tried to bring every evil passion into subjection to the laws of nature and to nature's God, then would they have been worthy of the name of "conqueror," for then would they have directed their best energies to conquer the proper beings, themselves. But while lauded by the world as truly noble, hailed as powerful leaders and mighty conquerors, and in many instances graced with the lofty epithet "Great," they were too often the veriest slaves of unbridled passion, given over to the servitude of their own lusts, and incapable of governing themselves, or of governing others upon any other principle than that of the strong hand of power. The Saints of God are not seeking after the praise of this world; they are seeking after the praise

of God, of angels, and of those who have "fought the good fight of faith, and have finished their course with joy," and who are now enjoying the glory and exaltation which they have gained by bringing their every unholy feeling into subjection, and cultivating within themselves every holy thought; and if they were to speak to the sons of earth, their words would undoubtedly be, "Man crucify thy unholy feelings, cherish not within thyself an unholy thought, govern thyself by the light of heaven, and then thou shalt have a crown of glory in thy Father's kingdom."

Were we to look at ourselves we should very soon understand why we cannot be subjects fit for celestial glory while we are feeding an ungodly appetite; for while we are doing so, we are giving to it an increase of power and strength which will finally give it dominion over us and bring us into slavery. This would make for ourselves a hell, either in this world or in any other. Such being the case then, reason calls upon us loudly to overcome those feelings which, if gratified, will produce misery.

There is no necessity for me to name the various evils to which humanity is subject. We see them exhibited in the young stripling and in the old grey-headed father who has seen seventy winters. In all directions we see them, and in the same directions and in the same individuals we see their consequences. The present condition of the human family cannot but be attributed, in a great degree, to the want of attention to the principle of self-government. Look at it in whichever way or shape we may it is the same, and will still continue the same and grow worse

while man is governed by passion and not by principle.

When we see one noble, dignified being who seeketh for the principles of Heaven as the weary traveller looketh for the hand-post to direct him to a place of rest, we cannot but admire him. That man is an ornament to society. The mother who gave him birth should be proud of him, and he whom he calleth father should seal blessings upon his head. Every father might bid farewell to the scenes of earth with a smile upon his face, so far as the peace and happiness of his family were concerned, could he but see his loved ones in the possession of principles of truth and governed by them.

He who is striving to govern himself will give others, as far as possible, the benefits of his experience, and will seek to teach them those principles by which he has gained power over himself. For, what we dislike in ourselves we dislike in our friend; and if we gain blessings by obeying a principle of truth, we will try and use our kindly influence to lead others to obey it also.

Example has a powerful effect upon the human family. The father cannot govern his children by simply saying

something to them and then *doing* that which is opposite. The child will generally do what it sees its father doing. How often do we see men who have habituated themselves to tobacco, try to prevent their children from following their example? But the children consider that they have a kind of license to use it themselves when they see their fathers doing so. And if they have not sufficient boldness to use it at home, they will seek a place from home where they can use it without the knowledge of their parents, until eventually they grow bold enough to use it before the father's face, in spite of all he may have said to them. Thus the man of precept only, and not of practice, can exercise but little control over those whom God has given into his charge. The man who wishes to govern his children must *first* learn to govern himself, and let them see by his *actions* that he detests the filthy habits of those around him, and every practice that would degrade and destroy, and then he can exert a saving influence over his offspring. Then our heavenly Father could say of him, as he said of one of old, "I know he will govern his household in righteousness."

FAMILY COURTESY.

When we mingle in society we find that there are certain laws of courtesy which must be observed by all who would not make themselves disagreeable and their company undesirable. I do not allude to the stiffness of etiquette which binds the habitudes of certain circles in bounds, to step beyond which would be looked upon as an unpardonable departure from the usages of such circles; but, to that pervading influence of courtesy which the feelings, rights, and intelligence of every one should command from those with whom they associate. The favour solicited must be sought with a tone of respect towards those who may be requested to grant it, no matter how trivial it may be. Even the commonest question requires to be asked in politeness to ensure a courteous response, and the answer given

is acknowledged by the genial "thank you," indicative of the correct appreciation of courtesy possessed by those who receive the information. While if the question be asked in a gruff or surly tone of voice, the individual addressed may, to satisfy his own feelings of courtesy, tender a prompt and gentlemanly reply, but will receive the impression that the questioner was manifestly "very illbred." This law of courtesy is necessary to ensure good feelings in society, and they who fail to observe it, no matter what their position or wealth may be, are looked upon, and really are, rude and disagreeable. But, if its observance is requisite in general circles, where individuals meet and part to, perhaps, never meet again, or are in each others society only at occasional intervals, how much more necessary is

it that it should be observed in the family circle, the members of which find themselves closely united and linked together for years by the holy ties of kindred and love. Kindred and love may palliate many offences which would not be endured by those upon whom such bonds have no power, but, they are none the less offences; and in the minor details, which go so far to make up the sum of life, where they are committed against the law of courtesy they are doubly reprehensible; not only because they break a law binding equally upon all, but they wound the feelings, as well, of those who have a right to look continually for the warmest and strongest marks of kindness and love from those thus carelessly trampling upon a right common to all. The petty irritations arising from this cause, though scarcely noticed, have a powerful tendency to undermine the strongest love, and sow dissention and misery where unanimity and happiness should ever reign; and the love thus weakened and undermined, though at times it may shine forth in all its primal lustre, as some of those traits are manifested which first called it into action, will give place to disregard, contempt, and sometimes even to hatred, embittering the lives and wrecking the happiness of those whose hearth and home should be the altar of love and the abode of bliss. This may seem overdrawn and the results magnified, but if many husbands and wives, whose lives are one continued scene of wretchedness, will look into their own hearts, and scan with a careful eye their own actions, they will find that peace did not desert their homes in a day, but was a gradual work, and that a carelessness and contempt for courtesy towards each other gradually produced a feeling of repugnance for one another

which has caused much of the "incongeniality of spirits" abroad in the world. Many men and women, when they become united in the marriage bonds, grow to look upon all the duties of life as so many things which they have "a right" to receive, and often seek to have these rights maintained regardless of the feelings of those from whom the duties are required; and in many cases the duties are performed without that charm of kindness and courtesy which gives them a nameless value in the eyes of those upon whom they are conferred. It is not the simple performance of a duty that gives it its true value in the eyes of a husband or wife, but the mingled charm of courtesy and love with which it is accompanied throws around it an indelible spell of endearment. How beautiful it is to see a family into which the courtesy of public life is carried and mingled with the love which cements in indissoluble bonds all the members of it. Where the husband greets the wife and the wife the husband in fondness, and with a tender regard to the feelings of each other; and where the parents extend the same degree of courtesy, ever regarding their relative positions, to the children, which will be most surely reciprocated by them, and this in all the relationships of life, at the family table, round the fireside, in the social conversation, or in any other situation in which their constant communications might place them. This courtesy would deepen respect for each other, respect would strengthen love, and love would lend a charm to life and fill the home with happiness and bliss; and to the production of such a desirable condition of being courtesy is ever an easily obtained and powerful auxiliary.

S. L.

Æolian Harp.—This instrument could be made to afford artificial tunes by placing a number of slides or divisions between the several chords, and fitting in front of the latter a corresponding number of shutters, each of which could be withdrawn when the respective cord is required to be acted upon by the wind, and which should be connected with machinery capable of adjustment according to the tune required. The various cords should be exposed to the wind, or, which is the same thing, the various shutters should be raised, by the turning of a handle. An artificial blast could be produced in a chamber in front of the cords, and of course closely connected with them as far as the last point of percussion. The instrument can be manufactured in various forms. The rectangular sound-chamber should be omitted.

HISTORY OF JOSEPH SMITH.

(Continued from page 360.)

Joseph remonstrated against such barefaced, illegal, and tyrannical proceedings, but the constable still insisted that they should go to jail. Lawyer Woods requested the officer to wait until he could see Governor Ford, and was told by Bettisworth that he would only wait five minutes.

Joseph and Hyrum again remonstrated, and the constable waited until about nine o'clock, when they heard by Mr. Wood that the Governor did not think it within the sphere of his duty to interfere, as they were in the hands of the civil law, and therefore he had not the power to stay process, or the due course of law, and that he could not interrupt a civil officer in the discharge of his duty.

Governor Ford knew this was illegal, (for he had formerly been an associate justice of the Supreme Court of the State,) and when he was appealed to by Captain Robert F. Smith to know what he must do, as he had found his *mittimus as a magistrate* was illegal, and therefore that it was a false committal, Governor Ford replied, "You have the Carthage Greys at your command." Captain Smith therefore commanded his "Greys" to execute and carry into effect his illegal *mittimus* as a magistrate, thus practically blending the civil and military in the same person, at the same time; and the prisoners were violently and illegally dragged to jail without any examination whatever, while his Excellency was in the adjoining room to that from which they were thus taken. So much for his professions that *the law must be executed*.

Thus a justice of the peace, acting as a military officer also, by virtue of his commission as such, orders his command to appear under arms, and to incarcerate the prisoners whom he had just before ordered the constable to commit to jail by *MITTIMUS*, *without having them brought before him for examination*; and the Governor, having been himself at one time a judge upon the bench, knew and well understood the illegality of the above proceedings.

He also well knew that military power and authority had been used by one and the same person; and yet he, acting at that time as *Commander-in-Chief*, which gave him the supervision over all his officers, and in fact made him responsible for all their acts and movements, refused to interfere when requested by the prisoners to interpose his authority on their behalf against an illegal civil process, and also refused to countermand the illegal, oppressive, and unofficer-like order of one of his captains.

Moreover, having taken the oath of office, as Governor of the State of Illinois, he was by virtue of that oath bound to see the laws *faithfully executed*, and not, as in this instance, see them violated and trodden under foot, and even prompt one of his officers in his lawless course. Thus he violated his solemn pledges and oath of office.

Elder John Taylor says, "As I was informed of this illegal proceeding, I went immediately to the Governor and informed him of it; whether he was apprized of it before or not, I do not know, but my opinion is that he was. I represented to him the character of the parties who had made oath, the outrageous nature of the charge, the indignity offered to men in the position which they occupied, and that he knew very well that it was a vexatious prosecution, and that they were not guilty of any such thing."

The Governor replied that he was very sorry that the thing had occurred; that he did not believe the charges, but that he thought that the best thing to be done in the premises was to let the law take its course.

I then reminded him that we had come out there at his instance, not to satisfy the law, which we had done before, but the prejudices of the people, in relation to the affair of the press; that we had given bonds, which we could not by law be required to do to satisfy the people, at his instance, and that it was asking too much to require gentlemen in their position in life to suffer the degradation of being im-

mured in a jail at the instance of such worthless scoundrels as those who had made this affidavit.

The Governor replied that it was an unpleasant affair, and looked hard, but that it was a matter over which he had no control, as it belonged to the judiciary; that he, as the executive, could not interfere with their proceedings, and that he had no doubt but that they would be immediately dismissed.

I told him that we had looked to him for protection from such insults, and that I thought we had a right to do so from the solemn promises he had made to me and Dr. Bernhisel in relation to our coming without a guard or arms; that we had relied upon his faith, and had a right to expect him to fulfil his engagements, after we had placed ourselves implicitly under his care, and complied with all his requests, although extra-judicial.

He replied that he would detail a guard, if we required it, and see us protected, but that he could not interfere with the judiciary.

I expressed my dissatisfaction at the course taken, and told him that if we were to be subject to mob rule, and to be dragged contrary to law into prison, at the instance of every infernal scoundrel whose oaths could be bought for a dram of whiskey, his protection availed very little, and we had miscalculated his promises.

Seeing there was no prospect of redress from the Governor, I returned to the room and found the constable, Bettisworth, very urgent to hurry brothers Joseph and Hyrum to prison, whilst the brethren were remonstrating with him.

At the same time, a great rabble was gathered in the streets and around the door, and from the rowdyism manifested, I was afraid there was a design to murder the prisoners on the way to the jail.

Without conferring with any person, my next feeling was to procure a guard, and seeing a man habited as a soldier in the room, I went to him and said, 'I am afraid there is a design against the lives of the Messrs. Smith, will you go immediately and bring your captain, and, if not convenient, any other captain of a company, and I will pay you well for your trouble.'

He said he would, and departed forthwith, and soon returned with his captain, whose name I have forgotten, and introduced him to me.

I told him of my fears, and requested him immediately to fetch his company. He departed forthwith, and arrived at the door with them, just at the time that the constable was hurrying the brethren downstairs:

A number of the brethren went along, and one or two strangers, and all of us safely lodged in prison, remained there during the night."

As Esq. Woods went to the door he met Captain Dunn, with some 20 men, they having come to guard the prisoners to jail. Mr. Woods accompanied Governor Ford to (Captain) Justice Robert F. Smith, who gave as a cause for issuing the warrant of committal, that the prisoners were not personally safe at the hotel. Mr. Woods then requested the Governor to have a company of troops from some other county detailed to guard the jail.

Captain Dunn, with his company, escorted Joseph and Hyrum Smith from their lodgings, together with Willard Richards, John Taylor, John P. Greene, Stephen Markham, Dan Jones, John S. Fullmer, Dr. Southwick, and Lorenzo D. Wasson, to the jail. Markham had a very large hickory cane, which he called "the rascal beater." Dan Jones had a smaller walking stick, and they walked on either side of Joseph and Hyrum, keeping off the drunken rabble, who several times broke through the ranks.

They were received by the jailor, Mr. George W. Stigall, and put into the criminal's cell; but he afterwards gave them the debtor's apartment, where the prisoners and their friends had amusing conversations on various interesting subjects, which engaged them till late. Prayer was offered, which made Carthage prison into the gate of heaven for a while. They laid promiscuously on the floor, where they all slept from half past 11 until six a.m. of the 26th.

Cousellor H. T. Reid, in his published statement, writes as follows:—"The recitals of the mittimus, so far as they relate to the prisoners having been brought before the justice for trial, and it there appearing that the necessary witnesses of the prosecution were ab-

sent, are WHOLLY UNTRUE, unless the prisoners could have appeared before the justice, *without being present in person or by counsel*; nor is there any law of Illinois which permits a justice to commit persons charged with crimes to jail, without examination as to the probability of their guilt."

June 26.—7 a.m., Joseph, Hyrum, and the rest of the brethren, took breakfast with Stigall, and were then removed to the room up stairs.

Dr. Southwick went to see the Governor.

At 7½, Markham, Wasson, and Jones, were severally sent by Joseph with messages to the Governor, but at 8 got no return.

He also sent word to his counsel that he wanted a change of venue to Quincy, Adams county.

At 8 a.m., Joseph and Hyrum had conversation with the jailor, Mr. Stigall, who said a week last Wednesday the mob were calculating to have made an attack on Nauvoo, and they expected about 9,000 persons, but only about 200 came. They had sent runners to Missouri, and all round the counties in Illinois.

At ten minutes past 8, Joseph wrote to Governor Ford as follows:—

"Carthage Jail, June 26th, 1844,

Ten minutes past 8 a.m.

His Excellency Governor Ford.

Sir,—I would again solicit your Excellency for an interview, having been much disappointed the past evening. I hope you will not deny me this privilege any longer than your public duties shall absolutely require.

We have been committed under a false mittimus, and consequently the proceedings are illegal, and we desire the time may be hastened when all things shall be made right, and we relieved from this imprisonment.

Your servant,

JOSEPH SMITH.

(To be continued.)

P. S.—Please send an answer per bearer."

and sent it by Mr. Stigall.

At 8½ a.m., Markham and Jones returned, stating that the Governor said he was taken by surprise last evening, and was very sorry. Was afraid he would think he had forfeited his word about having an interview, that the wrath of the people was about to turn on the head of Jackson, the mob, &c. That the Governor was doing as fast as he could.

Twelve minutes before 9. Received the following reply on the same sheet:—"The interview will take place at my earliest leisure to-day.

THOMAS FORD."

Ten minutes to 9. Mr. Reid and others arrived at the jail, and investigated the merits of the case, and concluded to take a change of venue before Justice Greenleaf, of Augusta, Hancock county, and to send for Dr. James H. Lyon, Col. J. Brewer, Edward Bonney, M. G. Eaton, Dr. Abiathar Williams, Thomas A. Lyne, George J. Adams, Dr. J. M. Bernhisel, Daniel H. Wells, Daniel Spencer, Orson Spencer, Dr. J. R. Wakefield, George P. Stiles, Jonathan Dunham, Albert P. Rockwood, Captain G. C. Anderson, William Marks, Hiram Kimball, Lorenzo D. Wasson, and Samuel Searles, as witnesses.

9.27 a.m. The Governor, in company with Col. Geddes, arrived at the jail, when a lengthy conversation was entered into in relation to the existing difficulties; and after some preliminary remarks, at the Governor's request, brother Joseph gave him a general outline of the state of affairs in relation to our difficulties, the excited state of the country, the tumultuous, mobocratic movements of our enemies, the precautionary measures used by himself, (Joseph Smith) the acts of the City Council, the destruction of the press, and the moves of the mob and ourselves up to that time.

ADVICE.—If your coat is comfortable, wear it two or three months longer; no matter if the gloss is off. If you have no wife, get one; if you have, God bless her, stay at home with her, instead of spending your evenings in expensive, flat fooleries. Be honest, frugal, plain; seek content and happiness at home; be industrious and persevering; and our word for it, if your circumstances are now embarrassed they will soon become easy, no matter who may be Premier, or what may be the price of Stocks.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 14, 1862.

IMPORTANCE OF RIGHTLY ESTIMATING THE VALUE OF TIME:

THE estimation in which we hold anything will depend upon our appreciation of its worth, and that appreciation will be correctly or incorrectly formed according as we understand its nature and value. This is true of everything connected with our well-being, whether it relates to our physical comfort or intellectual development, hence the necessity for our gaining a correct understanding of every principle that has its bearing upon our present and future happiness, and our continued progress in the path which leads to exaltation and bliss. We might live a thousand years, and have within our reach all the opportunities afforded to man for his acquiring a knowledge of the truth and developing the germs of greatness, power, and blessing with which he is endowed, but, unless that time was wisely used and advantageously employed, our long span of years upon the earth, with all their store of golden opportunities, would be of comparatively little worth to us.

Few things are looked upon with a more careless eye, by the great mass of mankind, than the time which is constantly and noiselessly floating by into the great ocean of the past. Among the rich a thousand plans are laid and schemes devised to make the time pass pleasantly which hangs heavily on their hands, because it is not wisely and usefully employed; while the poor, who have to toil and labour from day to day for sustenance for themselves and families, seldom occupy their minds with anything but their labour, mingled with occasional thoughts of the meagre comforts which that labour may produce, and the few gratifications (too often the prolific parents of misery to them) which they may enjoy when the week of toil is ended. The importance of using to advantage the time at their disposal, to benefit themselves by strengthening their powers of thought, deepening their knowledge of the truth, and extending their acquaintance with the principles of salvation, and others by the exercise of powers thus strengthened and knowledge acquired, is realized by but few, because, the many, through a lack of understanding of its true worth, have not learned to estimate its value aright. We do not allude to the leisure hours at their disposal alone, when they can sit down and store the mind with knowledge, but to the many moments when the mind is not actively engaged in the avocations they may be employed at, as well, and which are so often frittered away in worthless conversation, loose badinage, or thoughts which bring neither enlightenment to the mind, nor solid happiness to the soul. As a people the Latter-day Saints above all others should estimate time at its true value, and let no moment slip by without being usefully occupied. The reasons for this are paramount, and should command the earnest attention of every one who has embraced the

Gospel and desires to hasten on the purposes of Jehovah. We have but to look around us and see the rapidity with which God is working out His designs among the nations, to understand that the work which lies before all those who seek to build up the kingdom of God upon the earth, is fast assuming such proportions that it will require all the opportunities they can command, and every exertion to qualify them for the future that is opening to our view, and the accomplishment of that work. If the Saints, as a people, were not to prepare and qualify themselves to become great in the possession of truth and powerful by its application, though the Lord might overthrow kingdoms, break in pieces empires, and weaken the powers of the earth, because of their wickedness in His sight and rejection of the truth, the kingdom of God could never become great and powerful, prepared to take the reins of government and occupy the exalted position which the Prophets have declared it is destined to occupy. The power of that kingdom will grow as those composing it grow and increase in knowledge and power—as they learn how to organize the elements of greatness and happiness around them, and use them for the benefit of mankind; and that can only be gained by studiously employing the hours as they fleet past in acquiring an understanding of the principles by which mankind can be redeemed and exalted and made the recipients of the bounteous blessings of heaven.

Much of our usefulness in the future depends upon the habits we form in the present, for, as habits strengthen in intensity by cultivation or yielding to them, so will our abilities to be useful in the future be measured by the manner in which we employ the present. Every moment, therefore, which is misapplied now, is not only a loss to those who misapply it, but a positive evil, inasmuch as it strengthens and confirms an evil habit—that of yielding to negligence, or permitting the powers to be misdirected, while time is misappropriated, every moment of which should be wisely employed by us if we would be prepared to assume the responsibilities which shall rest upon all who will claim a citizenship in the kingdom of God. If the Saints indulge in light or meaningless conversation, give way to frivolity, or follow after senseless and useless amusements, thus frittering away the precious moments fast passing beyond their grasp, they will weaken their power and influence for good, bring darkness upon their minds by grieving the Spirit of God, which otherwise would rest upon them in greater abundance, filling their minds with light and intelligence, and place obstacles in their own path which shall prevent them from progressing as rapidly as the ripening purposes of the Almighty demand.

Much valuable time is consumed by those who are fond of reading, particularly the young, in perusing light, trashy literature, which has nothing to commend it to a mind earnestly seeking after knowledge. Novels, romances, and the light periodicals weekly issued are the delight of many, who might spend years in their perusal with no other result than that of weakening their powers of mind, and rendering them unfit to study and profit by works of a more solid character, which would have a tendency to enlighten and strengthen the mind and add to its store of knowledge. Many of those who delight in such reading are almost entire strangers to the contents of the Book of Mormon, Doctrine and Covenants, and other standard publications of the Church, uninformed as to the principles of the Gospel they profess to have received, and, therefore, ill-prepared to use the talents with which they have been endowed in assisting to roll on the great work of man's redemption. This is a waste of time which they will learn to deplore, and those who yield to the evil and enervating practice of indulging in

light and profitless reading cannot too soon begin to "redeem the time." There are many who give way to a feeling of procrastination, putting off till the future the doing of something which should be done in the present, either through a disposition to postpone it as long as possible, or unwisely imagining that the future will open up some more favourable opportunity for doing it. Thus the springing aside of some pernicious habit, or the breaking off some bad practice, which daily gains strength and power by indulging in it, rendering it more difficult to lay aside the longer it is indulged in, or the performance of some duty which requires immediate attention to, is postponed from time to time until it becomes almost if not altogether an impossibility, and the evil consequences are realized, often when it is too late to remedy them. But the future is the child of the present, and in its birth will bear all the marks and features of its parentage; while the responsibilities of the future will as surely increase in number and magnitude, upon every one connected with the Church who progresses with the work, as the cares and responsibilities of life increase upon every man who assumes the rights and duties of manhood with increasing years. This feeling exercises a baneful influence on every one who indulges in it; and those who do will find that the past is beyond the power of all, and the present is that only which we can claim or use; and that every period of time, no matter how brief, is enough with which to keep us occupied. It is in the present we live, and all the blessings we can enjoy will be received by us in the present; for the future, when it comes, shall have ceased to be the future, and shall be to us what we have made it. Its blessings will be what we have laboured for, and its responsibilities will find us equal to them, if we have wisely employed the time which preceded it.

ABSTRACT OF CORRESPONDENCE.—Elder James Bullock, writing under date June 3rd, says—"We had a good meeting in Derby last Sunday. Several of the Priesthood and Saints attended from the country Branches. I felt blessed myself, and feel satisfied that a good work will be done in this Conference. The Priesthood and Saints are united, and feel to do all they can to lay the Gospel before the people." Elder S. Sears, writing under date May 30th, reports several baptisms and cheering prospects in the Norwich Conference, where he is labouring. The spirit and power of the Gospel is increasing among the Saints, and a spirit of inquiry is being manifested by strangers attending the meetings. Elder E. Slaughter, writing from Port Elizabeth, South Africa, expresses his pleasure at the presence of the Elders sent from Zion, who have gone to labour in that region; and anticipates that much good will result from their labours.

What a glorious world this would be if all of its inhabitants could say with Shakspeare's shepherd—"Sir, I am a true labourer; I earn what I wear; owe no man hate; envy no man's happiness; glad of other men's good; content with my farm."

Young people contemplating marriage should be careful not to make delusive impressions upon each other's minds. Do your courting in your every-day clothes.

WORTH NOTICING.—Scrutinize a lawyer when he tells you how to avoid litigation, and doctor when he drinks your health.

TO PRESERVE MILK FROM SOURING. — Put a spoonful of horse-radish into a pan of milk, and it will remain sweet for several days.

C O R R E S P O N D E N C E .

ENGLAND.

PRESTON CONFERENCE.

Preston, June 3, 1862.

President Cannon.

Dear Brother,—Having been recently appointed to labour in the Preston Conference, and thinking that it might be interesting to you to learn the condition of the Saints therein, I proceed to do so with much pleasure.

Although this Conference is the oldest in the Mission, yet it is composed of but few Saints, owing to this being a gathering dispensation, and the continual emigration of the Saints to the Zion of our God, who are now sharing the blessings of their mountain home in the "far off west," in common with the Saints located there.

The few who remain, I am happy to say, are generally well, and feel to keep pace with the principles of the kingdom of God as revealed in the last days, although many of them are out of employment, while others are on short time and straightened up in their circumstances; yet, they are rich in faith, and laying up from their scanty means their pennies, shillings, and pounds, that they may be enabled to make their escape from this land of sin and death by next emigration, for they fully realize that the day is near when it will be hard for them to gather home to the land of peace.

The spirit of union and love is made manifest among the Saints by imparting of their substance to those of their brethren who are in want, owing to the hard times. This being a large manufacturing district, and many of the factories having had to suspend business for the want of material to work up, many of the Saints have been thrown out of employment; yet, notwithstanding the dark prospects by which they are surrounded, they feel to do all they can for the spread of the truth; and I am happy to say that, as a general thing, the Conference is in a healthy condition, and many of those who once had a name with us are making their way back.

I feel to invite all, old and young, to cease to do evil and learn to do good and turn to the Lord their God that they may be saved. May God bless the labours of his servants.

With kind love to you and all in the office, I remain your fellow-labourer in the Gospel,

W. S. SNOW.

MANCHESTER CONFERENCE.

Manchester, June 3, 1862.

President Cannon.

Dear Brother,—Feeling a desire to keep you posted respecting the Manchester Conference, and knowing your anxiety to learn of the condition of the work, I thought a few lines would not be unwelcome at the present from this part of the Mission.

After the busy time we had in Liverpool during the emigration, I returned to Manchester feeling very unwell, the effects of a severe cold which troubled me very much for a few days; however, through the blessing of my heavenly Father, and the attention of kind friends I am much better.

In visiting among the Branches, I find the Priesthood and Saints more determined to do as they are told, and live faithfully those principles which they have received, and adapt them to their lives. They are striving earnestly although many are working short time and some with large families have only two or three days work a week, to save and accumulate something toward their emigration.

So signally has the way of many who have gone this season been opened before them, that those left have faith and hope the Lord will open their way in as marvellous a manner, that they likewise, may have the happy privilege of going to Zion.

The spirit of gathering is working mightily with the Saints; and, I have reason to believe, that by next season a company much larger than that which left this year will leave these shores from this Conference.

The Branches are steadily increasing

number. The vacancies caused by the emigration are being fast filled up, but little decrease seems to be noticed in the attendance at meetings, strangers are constantly visiting us. We have commenced to hold camp meetings, and have out-door preaching in the various Branches, and we anticipate considerable good will be the result.

Brother James Lythgoe by appointment has been travelling in this Conference during the last few months, and from present indications, will prove a great blessing to the people among whom he labours. He has been faithfully labouring among the Branches, and diligent in carrying out the counsel given him from time to time.

I feel truly thankful for the privilege of labouring among a people who, though poor in this world's goods, are rich in those principles which, if lived up to, are calculated to save and exalt in the kingdom of our God; and my desire and constant prayer is, to so live that my example may be worthy of imitation of those among whom I labour; and to accomplish this, and fulfil my mission in a way which will be profitable to the cause, and satisfactory to myself, I desire the faith and prayers of my brethren and sisters.

With kind regards to all associated with you, and hoping to see you ere long, I am your fellow-labourer in the Gospel of peace,

JOHN M. KAY.

SHROPSHIRE CONFERENCE.

Shrewsbury, June 3, 1862.

President Cannon.

Dear Brother,—You will perhaps not think a brief report of my labours here out of place, though the Conference is now joined to the Staffordshire. I was appointed to labour in this Conference in April, 1860. The Saints were much scattered, occasioning a deal of travelling; but I have endeavoured to make the journeys as pleasant as possible by distributing tracts, which gave me opportunities of conversing with the people by their own firesides, and is one among the many ways we have of doing good. We certainly have not added many to the Church by baptism, but we have done the best we knew how under the circumstances. We have

baptized upwards of 40; two-thirds of that number have emigrated, and none have been cut off. We have had to disfellowship several; but by attending to the counsels of the brethren presiding they have been reclaimed. There has been much opposition to the spread of the Gospel in this Conference for many years. The ministers of the Established Church, having influence with the farmers and landowners, exercise great power over the people. Many who are not numbered with us say they believe in the principles we preach, but they are afraid to join the Church, for by so doing they would lose their work, and perhaps be turned out of house and home, which has been the case with some that have loosed the fetters which bound them, to worship God according to the dictates of their own consciences. One brother, after having had notice to leave his work and house, was told he *might* stay if he would only close his door against the Elders. He refused the kind(?) offer, and had to leave; and though everything around him looked cheerless, yet God was his friend, and he is now in a better position than ever.

The few Saints who remain in the Conference feel to labour to the best of their ability for the onward rolling of the work; and, I believe, by a unity of effort we shall be instrumental in bringing many to a knowledge of the truth. I have felt well in my labours among this people, having worked in unison with them. We have commenced out-door preaching, and I believe it will be attended with good results.

Ever praying for the prosperity of the work, and that you, and those associated with you, may continue to bless the people entrusted to your watch-care, I remain, with kind regards, yours faithfully,

WILLIAM HOPWOOD.

WALES.

✓ Merthyr Tydvil, June 3, 1862.
President Cannon.

Dear Brother,—I have been in this locality since last Saturday. A Conference was held here last Sunday, at which all the authorities of the Church were unanimously sustained in the usual manner, and a most excellent feeling prevailed throughout the day.

Brother Bywater was appointed to preside over the Eastern Glamorgan Conference, and all present seemed quite pleased with their new President.

Twenty persons have been added to the Church by baptism, in this Conference, since the 1st of last January, and we have very good prospects of baptizing more here in a short time. Four persons were baptized in Swansea last Sunday evening; this I learned from a letter this morning, and several have been baptized in that Conference within the last few weeks. Three persons were baptized in the Monmouthshire Conference last month; also, several have yielded obedience to the first principles of the Gospel lately in Cardiff, but the exact number I am not in possession of. I believe that in a short time we shall be able, in the Welsh Principality, to make up for the number which have emigrated this year.

There will be a Conference in Swansea next Sunday.

Out-door preaching has commenced with us in real earnest, in every Conference, and the Priesthood feel it a great pleasure, as well as a duty, to proclaim the Gospel in the highways and public places.

I remain your brother, &c.,

THOMAS E. JEREMY.

SCANDANAVIAN MISSION.

Aalborg, May 27, 1862.

President Cannon.

Dear Brother,—It affords me great pleasure and satisfaction to be enabled to represent the state of affairs here as very good in every respect. The enemies of truth and virtue, and all who are opposed to the progress of the Latter-day Work, felt to rejoice and be merry, some weeks ago, when they saw the weighty trains of our emigrants depart from our shores; thinking, as it appeared to a natural eye, that the influence and strength of "Mormonism" had departed with them; and I fancied they were something like the inhabitants of Jerusalem, as seen in prophetic vision, who were filled with joy when they saw the two Prophets slain whom they had looked upon as their torment-

ors: Rev. xi. We, however, know and realize something different from that, and all men must finally learn that the great Gospel plan cannot cease in operation, simply because the bodies of some individuals are moved from one place to another.

Elder Clough is labouring with us at present. We have attended three district meetings, and other assemblies with Elder Hogsted, in Venysseel Conference. We have had full halls, and a general time of rejoicing among the Saints and many others. On our arrival here yesterday, brother Edlesen, the President of this Conference, informed us that the Gospel is working its headway in his field of labour. The prospect is brighter than ever it was before in this city.

This District numbers about 1,000 Saints, 100 of whom have been baptized in the last quarter of the year, and many more will ere long render obedience to the first principles of the Gospel. We have no serious persecutions, and but few excommunications from the Church.

The Saints have a desire to do right, and assist in the spreading of truth. The Tithing and other funds are not forgotten, although poverty has been on the increase in this as well as other countries. Several families have prospects before them already of gathering next season, and a great many more will soon be similarly circumstanced.

The brethren in the ministry are vigilant, and have good success. We have eight Travelling Elders in this District. The local Priesthood have good opportunities to assist in disseminating the truth, and in reaping the favourable results of it. I do not think that much talent is buried or idle, neither wasted in vain and useless labour.

The outfitting, &c., of the emigrants, required a great deal of attention and care, and our operations among the people have been somewhat limited lately on this account, otherwise, I believe, we might have baptized more this quarter than we have done.

Yours, in the cause of truth,

A. CHRISTENSEN.

For Copying Ink.—Merely add a little sugar to common ink, and it will transfer to thin coated paper.

SUMMARY OF NEWS.

AMERICA.—General McClellan is within 15 miles of Richmond. The New York papers state that the rebels have fallen back. Great consternation and distress in Richmond. The citizens leaving in large numbers. The soldiers from the cotton states declare if Richmond is abandoned they will burn it down before they leave. The Virginian soldiers declare they will not leave Virginia if Richmond is abandoned. The unopposed advance of the Federals to Richmond is considered to mean either that the Confederates are so demoralised that they cannot defend their capital, or they are preparing to strike a sudden and unexpected blow on the scattered divisions of the enemy. The contest is certainly assuming the aspect of a crisis at all points.

SOUTH AMERICA.—Valparaiso has been visited by a succession of fires, causing much damage. One fire-office will lose about \$180,000.

MEXICO.—The *Patrie* says:—"The French troops entered Puebla on the 2nd May. They were well received by the inhabitants, who sent a deputation to Admiral Jurien de la Graviere. In the evening the city was illuminated." Private letters state that the loss of the French in the recent battle was greater than the Mexican loss. Black vomit was raging at Vera Cruz. The sick French continue to arrive at Havana, May 15th the towns of Tejeacoa, Oholula, Acajunga, and Tlascala have declared themselves hostile to the Government of Juarez. The movement is spreading. Admiral Jurien de la Graviere, after a months absence, resumes the command of the fleet.

AUSTRIA.—The formation of six new brigades of infantry has been resolved on. Austria continues to despatch troops from the Tyrol into Venetia. The report that the Austrian army was being reduced is unfounded. Some furloughs only have been granted. A great military force has been concentrated in Venetia. Many students have been expelled from the University of Padua.

TURKEY.—Despatches received from Montenegro announce that on the 26th ult., the Turkish troops under Abdi Pasha beat the Montenegrins over the frontier, and burned four of their villages. Seven hundred Montenegrins were killed. On the 29th May, a brigade, under the orders of Osman Pasha, marched against the large village of Tchermitza, which was occupied by 2,900 Montenegrins. The latter fled, after setting fire to the houses. The tribe of Vassavitch having proposed submission, Hussein Pasha sent six Christians to tender conditions. On the succeeding day 3,000, Montenegrins attacked Berano, occupied by 2,000 irregular troops. On reinforcements being sent, the Montenegrins retired in disorder to the mountains, pursued for two hours by the Ottoman soldiers. The loss of the latter was 27 killed and 40 wounded. The Montenegrins lost a flag, and left 59 dead on the field. The six Christians, who returned to the Turkish camp, stated that the Montenegrins had 200 killed and wounded. Dervish Pasha undertook an expedition, to relieve the citadel of Niksich, which still holds out. The first hostilities took place near the convent of Ostrog. On Sunday the 1st instant, a battle was fought near the village of Yeuikoi. The Montenegrins numbered from 8000 to 10,000. The Turks, under the command of Abdi Pasha, obtained a complete victory. The loss of the Montenegrins is stated at from 500 to 600 killed. The Turks had 26 killed and 113 wounded.

INDIA.—Persian affairs are less threatening. The movements of the belligerents were impeded by recent famines. Pacific overtures are reported as having been made by the Ruler of Herat. There is no present probability of British intervention. The opium crop has failed in Bengal. Mr. Laing estimates it at 50,000 chests.

CHINA.—The rebels have been twice defeated with great loss. Colonel War is created a mandarin. The Taepings are receiving large reinforcements at Nankin. Foreigners at Ningpo are still undisturbed, though there are rumors of impending danger.